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THE CLERGYES BILL of COMPLAINT,

OR

Submissive suite of one in the behalf of all the Orthodox and great Sorrow-suffering Church-men throughout *England*.

EXHIBITED

To the most honourable Houses of Parliament,

Against Brownists, Anabaptists, and other Schismaticks,

shewing amongst other things,

How the materiall Churches on earth and our Reverend Divines are made despicable through their misdemeanors.

BESIDES

Necessary Annotations in the end, whereunto the Reader is respectively referred by certain Alphabeticall Letters, from *A* to *T* included in severall lines to this work.

AT OXFORD,
Printed for LEONARD LICHFIELD Printer to the Vniversitie, 1643.

The Clergies Complaint.

I Am not ignorant, what a numerous and almost infinite issue of bastard Books daily comes to light: Even the very streets of the most populous *Metropolis* or Mother-City, being spread with petty Pamphlets not worth a rotten threed, of no value: Yea, this present day seemeth to procreate more bookes then Babes: the bookes (it skils not what they be) being begotten even by Eunuches, and brought forth by the Barren; Certainly, if the late off-springs of the Presse, which this over-scribling Age hath extruded, any one would number, *Arithmetick* could hardly give him satisfaction. What need many words? A greater number of bookes hath been printed at *London* within this yeer and halfe past, then at either of the Universities from the very Cradle, or invention of the Typographicall Art. Insomuch as that complaint of *Fami-*

anus Strada touching the prodigious plenty of bookes, is true. *Obruimur libris, Oculi legendo, manus volitando dolent*; that is, We are overcloyed with bookes, our eyes are pain'd with reading, and our hands with turning over leaves. (*a*) O egregious future ſpoyles for the Moths and Wormes, unleſſe the moſt devoted lovers of the Nicotian Deity do in the interim ſacrifice them in flames. Hearken thou Tobacco-ſucker, (*b*) that ſpokeſt nothing but fumes, and as the Virgilian Laws,

Faucibus ingentem fumum, mirabile dictu
Evomis, involvisq; domum caligine cæca
Proſpectum eripiens oculis.

That is,

(*b*) *Huge fume doeſt vomit, wondrous to be told,*
And with blinde darkneſſe doeſt thy houſe involve
That none can once diſcerne it.

Behold enought, and too many ſheets that may laſt everlaſtingly to light thy contagious herbe of many appellations. (*c*) Sheets worthy to be burned in terreſtiall flames, and the greateſt part of their Authors (being the inventors of ſo many falſe and ſcandalous Relations) in infernall fire.

Yet, O you reverend Churchmen, pardon me, and you endued with a ſoule divine; ſo many, as not onely with open mouth, but with publike pen (according to the Talents to you committed by the Almighty) have ſtoutly fought againſt the monſtrous Hereticks daily ſpringing up, eſpecially *Browniſts*, the moſt deepely ſworne

ſworne enemies of our Church; your poſterity, J dare ſay, comming long after you, ſhall for your vigilancie repay unto your memory moſt ample thankfulneſſe. I only point at lurking Knaves, and ſuch kinde of Raſcals of no reputation, riſen out of durt and dung, whoſe furious Pen defiles the ſacred Orders and pious Ordinances with Cartloads of Contumelies. Theſe things, If any one do dreame or ſurmiſe that J have ſlanderouſly uttered, ſurely he himſelfe is a notable ſlanderer, and more blinde then a Mole, that denies thoſe things which are well knowne to barbarous and bleere-eyed men, and moſt notoriouſly witneſſed by many examples. I call to witneſſe the neere numberleſſe Pamphlets of men at the higheſt, but halfe learned. (*d*) For what do books of theſe dayes prefer, but an incredible multitude of injuries and reproaches? Can any wicked, execrable, inexpiable thing be deviſed, that ſuch, ſo many, and immane ſwarmes of new bookes may not containe? Who now adayes betake themſelves to write, that think not all liberty of malediction lyes open to their hand?

(*e*) Firſt of all the Prelats of the Church, chiefe Paſtors of the Chriſtian flock, and ſupreme Rulers of the Sacred Orders, they inculcate and contemne even to loathing, as of the fraternity of, I know not, what *Vtopian Antichriſt*, and that even by that name, becauſe they bee ſetled in the moſt eminent degree of the Church: and to the end they may colourably deceive Idiots and (*f*) Globe head or Browniſticall-men. Texts out of the holy Scriptures they doe infinitely multiply. That delight and Darling of the Muſes properly ſaid,

Et latro & cautus præcingitur enſe viator;
Scripturam Hæretici Catholiciq; legunt.

that is,

The theife and wary traveller goes guarded with a ſword,
The Heretick and Catholick, both read Gods holy word.

(g) Moreover, our Liturgy, moſt like the formes of the former and purer age, and moſt honoured by us and our Grandfathers many yeares now paſt, with a poiſoned ſtile and exulcerated heart they continually purſue. Admitt their victorious and overworn Objection. The Liturgie of *England* (ſay they) is extracted out of the *Romiſh* Rites and Popes Maſſes, and therefore to be utterlie ſhunned by thoſe that are pure. O fooliſh and mad heads! By like right I will pronounce it altogether unlawfull to gather Gold from Dunghills to take pearles out of foule Shells and precious ſtones out of Toads and Dragons. Others, rather to be derided then confuted, as yet more audaciouſlie do accuſe it in their ſtinging and ſtinking Scribling ſcattered abroad to be full of impietie and (which is hainous to be uttered) horrible blaſphemy (g) Yea more the Lords Epitome or Abbreviation of the Goſpell, the Cannon of Chriſtians and the moſt omnipotent Prayer (to uſe the words of our *German Elias*) now beginnes (I tremble in the rehearſall) to be evill ſpoken of (h) But what ſhould thoſe Pies do with this ſweet ſounding ſtring? Aſſes (as they ſay) with this Angelicall harpe! To conclude, our moſt religious Rites, as Popiſh Refeus and Relicks of Romiſh ſuperſtitions, they

they refuse and abhorre! Surelie in so great vanitie of manie which are of the Dregs of the vulgar, who yet do take unto them the honourable name of a Divine, it is no wonder, that so manie inglorious horrid things, (I will say nothing harder) as well from presses as from pulpits, are propounded both to the Eyes and Eares of the foolish Common people. But let these Patrons of unreverendnesse beware, least the same be verified of them which the last and also first of the Apostles said of foolish wise men. *Rom.* 1 22. *When they accounted themselves as wise, they became fooliſh.* For truelie I feare least they earnestlie avoiding the Charybdis of bread worship (I had almost said Self worship) unadvisedlie fall upon the Scylla of contumacie, while they not onlie disobey, but also like Enemies oppose themselves against the just Commands of their most loving and indulgent mother, (*i*)

Here I say nothing (*k*) of Coblers and Howists and other Shameles Mechanicks, worthie to be chastieed rather with a Cudgell then a Quill, who, blasted with a pestilent motion, ascend the pulpit with a sacrilegious boldnesse (o how great is the Licentiousnesse of men!) and there do handle with unwashed hands (as the saying is) or which is more true, do miserablie rack the word of God. If this be not with *Icarus* to flie without wings, I know not what that saying of *Plautus* means: I do also passe over the Brethren of ignorance (o what a breeding age is this of such Brethren!) to whom the white Garment, which we call a Surplice, is no lesse forme duble then the Coate of a certain Martyr, (his name I now remember not) imbrodered with horrible images of evill Spirits. I touch not the Anabaptists nor Enthysiasts

the

the plagues of our times, that use the best meanes they can to extinguish all humane learning, and by whose judgements, most unjust, our Universities of *Cambridge* and *Oxford* (the most renowned mansions of the muses) do suffer as if they were the Seminaries of Heresie and the Apple of Contention. Finallie I do not mention the Giant boldnesse of those that honor the house dedicated to Almightie God (and therefore called Royall and Lordlie) no more then the Stable of *Augaus*, and contemne Saint *Ambrose*, Saint *Augustine*, Saint *Ierome*, *&c.* Defenders and Champions for the Standard of the Orthodox Faith, as so manie old men overcome with Dotage.

But lest anie one more perverse then others should say, what man is this? whence comes he? and when borne? who alone inculcates and reculcates these things even to loathing? I call to witnesse the sound Doctors of this and the age past, of whom, some have propagated with life, pen, tongue and bloud, the repurged Religion which we professe. Behold first the blessed *Cranmer*, *Ridley*, *Latimer*, *&c.* in heaven now triumphing with purple Crownes of Martyrdom: next the most absolute men *Whitgift* Archbishop of *Canterbury*, and *Hooker* at lowest lost, but of prime note, and others in the dayes of our English *Deborah*, and *David* numberlesse: lastlie, a thousand preachers of this age, whose names I spare, most worthy of double honour, as well for profound Doctrine as for Sanctimony of life on either part did with one tongue & pen generally affirme the Hierarchie, Liturgy, and our Church Rites to be most consonant and agreeable to that book of God.

If therefore any one do compare ſo many Divines of the greater ſort, with the upſtart Smatterers in Divinity of the common flock, ruſhing rather than entring into the *Sanctum Sanctorum*, the Church of God; can he beleive that thoſe (*n.o.*) night Owles do more ſharply ſee the truth, than theſe Eagles; Nay rather, what man well in his wits, dares preferre a very few Engliſh *Geneva* Preachers of different minde, though otherwiſe not unlearn'd (and whoſe authority in other things may be found) before ſo many heavenly wits of the Columnes or Staples of Chriſts Church? Nevertheleſſe, if they had beene ſomewhat more perverſe than is meet, and more unjuſt than thoſe bleſſed ſouls do think otherwiſe; let them faithfully compare the ſtrong (*p*) arguments of thoſe with the weak and ſlender reaſonings of the dimſighted Schiſmaticks. For they not with ſollid and invincible reaſons, but only with ſcoffes, obloquies, calumnies, cavells, and impudent reproaches and diſtractions, do ſcurriouſly handle their cauſe, and undeſervedly deſteine with many Criminations and Revilings. Some the beſt (in words *Chryſoſtome*, in deeds *Polycarps*) worthy to be honor'd with all kinde of duties, and maliciouſly traduce their fame, with more than a certain doglike rage or madneſſe. (*q*)

Yea more, the moſt Reverend Fathers and Doctors of the Church (whom all our Orthodox Divines do reverence with the name of Saint) they vilifie as men unworthy of Sanctification; And the materiall Churches being Gods peculiar Hou-

les edified, and ordained for Preaching and Prayer, as in *Gen.* 28. 13. to 18, *Esay* 56. 7. and *Mat.* 11. 13. which by our forefather of blessed life, were set apart and consecrated to divine Service, by the names of the holy Evangelists, Apostles, Martyrs, and other most Religious men; they most prophanely and irreligiously endeavour, not only by scandalous speeches, but by most abusive papers, to unsanctifie, or at the least, unsaint, and whom they cannot deny to be blessed Saints in in Heaven; will not acknowledge to be worthy of that appellation, some of them nicknaming, and opprobriously terming (as I have been credibly informed) the Churches dedicated to the honor of S. *John*, S. *Matthew*, S. *Bartholmew*, S. *Mary*, and S. *Thomas*; *Jacks* church, *Mats* church, *Bats* church, *Mobs* church, and *Toms* church, holden also, or seeming to hold themselves to be so just and faithfull, that they rather deserve to be sainted before others, and all Churches so Consecrated, fit to be utterly demolished, or converted to ware-houses and barns, or such other prophane uses. (*r*)

O good God, pardon them I humbly and earnestly desire, that know not what they write, thinke, or babble: Yet unto those men of desperate condition, that under the vaile of zeale and piety, both with a raging Pen, and Stentorean voice, either for the filling of their purses, or the catching of popular applause, have violated thy holy Orders, be thou a severe Judge and revenger.

And you Heroicke Personages and Senators,

I being the meaneſt amongſt the Students of ſacred Theologie, with all the reverence in my poore power do beſeech; that with conjoyned ſtrength and aſſociated hearts, you would conſerve the Church of *England*, the moſt beautifull Spouſe of God, amended and defended, aſwell from lightharneſſed Souldiers, fighting not with Thunder, but with Haile thick enough (*ſ*) as eſpecially from her capitall enemies aforeſayd, that would put their Sieth (ahlas) too ſharpe (unleſſe they feared your Thunder due to Church-Robbers) deep enough into the Eccleſiaſticall Harveſt.

Heare you Magnanimous Perſons, I moſt humbly entreat; what a Reverend and famous Divine, perfectly well and readily ſpake, of thoſe Arch-hereticks and wicked wretches, whom he knew without and within.

They corrupt (ſaith he) the Decrees of faith they break the Bonds of charity, and practiſe both with evill ſpeeches to cur in pieces, and with evill deeds to rend aſunder the ſeamleſſe Coat of Chriſt; that is, our Church, flouriſhing in all-maintaining Peace, under moſt Royall *Charles*, her foſter Father, amongſt ſo many elſewhere, moſt turbulent Tempeſts of Controverſies. The 32 Articles of the Browniſts confeſſion, impiouſly cry out, That either we muſt go out of the Engliſh Synagogue, or periſh; And they doe both write and alſo thinke thoſe things of us their Brethren which being chriſtians

and Engliſh Proteſtants, which neither ſcourge-bearing *Spaniard*, nor miſ-beleiving *Turke*, nor Antichriſtian *Pope*, nor any *Jew*, nor *Judas* himſelfe if he were living, ever dream't of, neither barbarous *Scythia*, nor the ſavage *Iriſh*, nor fierce *Hercania*, nor monſter-breeding *Affrick*, nor the Sun it ſelfe the Worlds eye, hath beheld, or the earth brought forth any thing more inhumane, than the envy and cruelty of theſe men; hither that bleſſed man. You therefore, the true Patriarchs of the Engliſh-*Iſrael*, and the moſt excellent Gentry thereof, ſuccor with your benignity the labouring Church, opportunely quench the kindled firebrands of Sedition, ſuppreſſe the monſtrous opinions now of late riſen; and in a word, the rage of the Clergy ſcourging people and other Schiſmaticks, who if they be once permitted to advance the head, I do divine will become more terrible and cruell, than the very *Iriſh*, yea, than the *Scythian*, *Anthropophi*, or man-eaters, Tigers; theſe things carefully and ſeriouſly again I beſeech you as heretofore your Anceſtors (whoſe memory be bleſſed) have done with exceeding praiſe. *Cam. Annal. R. El. pag.* 71. and 275.

Our moſt bleſſed and Almighty GOD grant (from my ſoule I pray) that your courſe right well begun, you may happily conſummate.

This is my Prayer, and not mine alone, (*u*)
With many others which are joyn'd in one.

FINIS.

The Annotations whereunto you are referred by Letters placed in the lines of this precedent work.

(*a*) This yeer hath produced great plenty of Pamphlets, there was almoſt no day, wherein 6. or 8. came not forth. Alluſion to *Plinii. lib.* 1. *Epiſt.* 13. Many in theſe dayes itching with the ſcab of deſire to write, have their braines (as the ſaying is) in their fingers, ſo great and inconſiderate is the boldneſſe to put any thing in writing. *D. Will. Hall.*

(*b*) *Regina Britaina libras ter centum mille quotanis*
Expendit, morbos accellerando novos.
Non opus Helleboro, nam quiſq; Tobaccon ab aula
Principis, ad caulam pauperis; uſq; bibit
Doct. Vaugh. in Orph. Jun. engliſhed thus,
Great Britane new infirmities to haſt,
Three hundred thouſand pounds doth yearly waſte
Wee need not Hellebore; for (though it ſtinke)
From Court to Cottage all Tobacco drinke.

(*c*.) An Indian root very well known by daily uſe called *Herba Nicotiana, Medica, Petum*; commonly *Tobacco* and perhaps *Betele* whereof *Plutarche* makes mention in *lib. de facie in orbe Lunæ.*

But facetiouſly ſaid one,
Quod vino madidis detur Tobacco, vocari,
Do-Baccho cur non rectius ille ſolet.
which may be thus Engliſhed;
Tobacco ſhould be cal'd Do-Baccho rather,
As by the uſe thereof wee well may gather,
Do-Baccho ſignifies, I give thee wine,
Which with that hearbe makes many ſup and dine

(*d*) *A man half learned is a moſt peſtilent creature. Pr.*.

(*e*) In the booke of the holy Fathers, there is ſcarce a leafe, wherein the Biſhops, Presbyters, and

and Deacons, with other Orders, and alſo Prieſts (which name ſome do greatly deteſt) are not named with honor.

(*f*) He that hath a head round like a Globe or bowle, is defective in his ſence and reaſon, *Alſted. Encycl.*. publiſhed in *fol.* 773. and thereof our ſimple Sectaries may be properly called *Browniſts.*

(*g*) *Gallen* ſaid, he would give *Momus* 100 years to change the ſtructure of mans body, even in the leaſt part, and doubted not but he ſhould be forced in the end to confeſſe, that it could be made in none other, or a more perfect man. The ſame I ſay to thoſe that cavil againſt the *Engliſh* Liturgy.

(*h*) In all Services, the Lords Prayer is ſayd; for that is the ſalt and ſeaſoning of the Sacrifice, *Durand. rational. lib.* 1. *cap.* 5. *numb.* 17.

(*i*) Thoſe of our Country (to omit Forreigne Nations) unanimouſly maintain, that the bowing of the knee to the holy Euchariſt, is very proper. Bp. *Winch. Conc. p.* 991. Bp. *Norw. tom.* 1. *p.* 560. *D. Boyſ. poſtil. p.* 598. *D. Don.* in *Conc. p.* 115. *D. Featl.* in *Conc. p.* 393. *D. Clark.* in *Conc. p.* 264. *D. Saunder.* in *Conc. p.* 631. *Kellet* in his *Tricæn. Chriſti p.* 203. 567. 581. 582. 638. 645. 653.

(*k*) *Sutores crepidam, tractent, fabrilia fabri.*

that is,

Let Sowters meddle with the Laſt or Shoe,
Smiths in their Art with what they have to do.

(*l*) There are in heaven moſt honorable Crowns of dignity, either white, for Virginity, or purple, for Suffering, or lawrell, for Learning; S. *Aug.*

(*m.n*) It is a wonder, if they were mules; and many

many of one and the ſame time with us, not of ſo great name, are far better ſighted than *Argus*.

(*o*) Our late Soveraign Lord K. *James* of famous memory, overthrew the Innovators Rams, *Anno* 1604. for at that time the Church of *England* had moſt acceptable Halcionian dayes.

(*p*) Amongſt ſo great men, Mr. *Hooker* (a man of a moſt unreproveable judgement) in *Polititia Ecle.* gives moſt unreproveable Arguments.

(*q*) The objections of ſuch trifles, blinde *Fiſher* (but in the holy Bible, ſharp-ey'd enough) doth ſtrongly confute defence of the Liturgy, written in Engliſh.

(*r*) If our Biſhops have committed any fault, they are men and may erre; ſometimes good *Homer* ſlumbered, and ſometimes holy *Peter* ſlept, who was the firſt, not the chiefe of the Apoſtles. *Conſtantine* the Great piouſly ſayd, That he would cover the crimes of his Prieſts with his Purple; a ſaying worthy to be written in gold on Cedar.

(*ſ*) No man ſees how the Cavaliers now a dayes bring into diſpleaſure, and hurry into contention, and how much they move (I ſpeak not of writings but of deeds) every where of ſtrifes and calumnies for every ſmall trifle.

(*t*) See the Apology of the B. of *Norwich*, (whom ſome do call the chriſtian *Seneca*, I *Englands Chryſoſtome*) againſt Browniſts; Alſo *Camd. Annals. Q. Eliz.* in Engliſh *pag.* 257. and 403.

(*u*) *De la champ.* in the Prayer of *David*.

FINIS.